

Death blow to corrupt doctrines

Ch 75.70.5

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Robert M. Knight.
1870

DEATH BLOW TO CORRUPT DOCTRINES

A PLAIN STATEMENT OF FACTS

PUBLISHED BY

THE GENTRY AND PEOPLE



TRANSLATED FROM THE CHINESE

SHANGHAI:
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1876 Oct. 17

Wife of

Prof. Theophilus Parsons,
of Cambridge.

(H.N. 1815.)

P R E F A C E.

THE book of which this pamphlet is a translation came into the hands of the missionaries in Teng-chow, Shantung, several months since, though it is only recently that special attention has been given to its contents. In the present juncture of affairs in China we regard it as of too much importance to be withheld from the foreign public, believing as we do that it is a remarkably truthful representation of the animus of the ruling and literary classes of China towards foreigners, and such a representation as is rarely met with. We believe also that it has been largely instrumental in giving rise to the vile and slanderous stories concerning foreign residents and native Christians which have recently spread throughout China; and that it sheds important light on the means by which the recent massacre at Tien-tsin was brought about. No mere description however full, could possibly convey any adequate idea of its vileness and deadly animosity. Moreover, it has been secretly used as a powerful engine against us, and one which in the circumstances we have no means of successfully resisting. Hence we publish it that its contents and the spirit which prompted it, may be fully known.

It may be said that the book is directed against the Roman Catholics, and that Protestant missionaries

need not concern themselves with it. It is a sufficient reply to say that although its phraseology applies primarily to Roman Catholics, it has in point of fact been used and quoted against Protestant missionaries; not only so, but in the body of the book itself, Roman Catholics and Protestants are expressly declared to be the same, [see page 49]; and it is explicitly stated that the distinction made between them in the recent treaties is a mere pretense or subterfuge, devised for the purpose of avoiding the obloquy which the previous history of that religion has brought upon itself. It is furthermore notoriously the fact that the masses of the people know no distinction. They class all Europeans together, and their religion they regard as one. Practically then, and in the intent of the author, the book is an attack on Christianity and Christian nations at large. It is for the most part a compilation from other works, and a portion of it was written against the Jesuits as long ago as the 17th century, at which time it was answered by them. The author with great pains and no little research, has collected every false and slanderous charge within his reach which would suit his purpose, and without intimating that they have been disproved, or answered, or suppressed by imperial edict, reproduces and reiterates them in the ears of the present generation, with all the confidence of truth, and makes them the occasion of a fresh appeal to the people to rise against foreigners, and exterminate them. /

We are aware that serious objections may be urged against publishing in English a book so full of obscenity, but at the present crisis, when a true insight into the Chinese mind is essential in order to the

proper adjustment of the relations between this nation and foreign countries, these objections seem to us to be outweighed by the advantage of having so direct and reliable a means of ascertaining the dispositions and plans of the Chinese as is afforded by a truthful translation of a book of their own in which their views of foreigners are, as it were, photographed. It is not an ordinary obscene book, nor are its obscenities their own end. They have a subtle aim. It is to connect with the very idea of a foreigner, associations the lowest and most repulsive. For this reason, its obscenity constitutes one of its most dangerous features, and to appreciate this it must be read. It is certainly not a book to be left on centre tables, yet it has its place and its use. It is part of the literature of the present controversy between China and the outside world.

It may seem to some that in a book so full of exaggerations, misrepresentations, and wholesale falsehoods, its excesses are its own refutation. But the author doubtless understood his readers better than we do. He knew their extreme ignorance of every thing relating to foreigners, and with what ready credulity they drink in such stories as those here presented. There can be no doubt in the minds of those who know the Chinese, that nearly all who read this book will believe it.

As to its circulation in places remote from the sea-coast, we have had no means of gaining accurate information. We know certainly of its circulation in three districts and two departmental cities, and we have reason to believe that it has been extensively distributed throughout the north of China. At Laichow fu the book is well known and it is currently reported that copies were given by the magistrate to the petty

local officers, with orders to pass them round for the school teachers and principal men of the villages to read, and then to return them to the yamun, taking care that none should fall into the hands of the Christians. In Ping-tu they were circulated more freely, and, (as is believed by the people,) through the mandarins, so that most of the villages have a copy. The Christians there have been continually assailed by quotations from it, and on several occasions have been confronted with it in public discussions at the market. Special stress has uniformly been laid by those quoting it, on the fact that it is distributed by the mandarins, and is without doubt authentic. *In every instance in which it has been heard of, the parties possessing it have asserted that it was obtained from the yamun.* The copy from which this translation is made came from the yamun of Chi-hia. It was given to one of the native Christians by a friend in the yamun, in the hope that it would convince him of his error, and induce him to forsake the foreign religion. Though heard of in every direction, only one other copy has come into the possession of the Christians, owing to the fact that all who get it are strictly charged not to let the Christians have it.

Of its authorship, and the exact date and place of its publication, the book itself gives no information. It is printed in good style, and published professedly (as seen by the title page) "by the Gentry and People." Concerning its real authorship several things may be noted:—It has been compiled and written by some one of first class literary abilities—The author has had extensive facilities for consulting public documents, and for ransacking all that has ever been written in China against foreigners, and against Christianity—He, or at least the parties

responsible for its publication and circulation, must at this time be in no mean position in the Chinese government, seeing they can secure its distribution throughout the country, by the hands of the mandarins or their underlings.

The translators have endeavored to give a faithful reproduction of the original, avoiding too great literality on the one hand, and too great freedom on the other. Special care has been taken not to exaggerate, so that the English reader may rest assured that the severity of the language used in the translation, falls short of, rather than exceeds that of the original. A few of the names of men and places we have not been able to identify, and we have in such cases inserted the Chinese characters. The long list of authorities cited, it was not possible in the nature of things to translate intelligibly, and we have simply given them in the Chinese.

In the numerous instances in which obscene language is used, we have been obliged in order fairly to reproduce the original to use a similar style of expression, without attempting to gloss it over. In a few instances where the language is too outrageous we have simply omitted a few words.

All the words commonly used for God occur in the book. For the sake of perspicuity, we have in each case inserted the Chinese term thus translated. The phrase *T'ien-chu keaou* (sect of the Lord of Heaven) which occurs so frequently, is the name by which Roman Catholicism has long been known in China. The Romish faith, having been first introduced and longest known in the empire, has up to this time, practically given its name to the whole Christianity of the West. We have not translated it Roman Catholicism, because this would not fairly represent

the author. He does not use the term as specially designating Roman Catholicism, or as distinguishing it from Protestantism, but as the designation most generally known for the religion of the West. We might have translated it Christianity, but chose rather, in order to avoid even the appearance of coloring, and to represent Christianity as far as possible as viewed from a Chinese stand point, to translate it sect, or religion of T'ien-chu.

The translators regard this book as having an important political significance. It not only shows in a vivid light the real animus of those who have arrayed themselves against foreigners, but reveals their purposes and plans, and exposes the reckless and diabolical arts by which they seek to manufacture a public sentiment that will be ready for deeds of violence and blood. We see in this book, how the truth which is the light of the world, may be perverted and distorted, until it becomes in the hands of designing men a potent agency for evil. Truth cannot be opposed as such, and it is no new device to clothe it in the garb of error, and then raise the cry against it. The Gospel is in the highest sense peace and good will to men, yet history shows that it has been the *occasion* of a vast amount of strife and bloodshed; nor was this unanticipated by its Author, for he said to his disciples; "Think not that I am come to send peace on earth, I am not come to send peace but a sword."

Finally, it should be borne in mind that this book is directed against foreigners generally, and all intercourse with them, social, commercial, and national. Religion is the point of attack, because religion in the minds of the Chinese, is essentially political and

national. To them the idea that Christianity is propagated from benevolent motives is inconceivable. They almost universally regard it as a political agency, used by foreigners for the accomplishment of selfish or political ends. Thus the nature and aims of our holy religion are as yet entirely misunderstood, and from this misunderstanding serious complications have arisen, and may yet arise. Is it not apparent then that an urgent necessity exists to teach China what the Christian religion really is; and can any candid and intelligent man doubt that a pure Christianity is the great want of this empire?

Tungchow, Aug. 18th, 1870.

EXTRACT FROM THE SACRED EDICT.*

SUPPRESSING STRANGE RELIGIONS FOR THE PURPOSE OF EXALTING ORTHODOX DOCTRINE.

I, the Emperor, being desirous of improving the national customs, seek first to rectify the people's hearts. In order to rectify the people's hearts, it is necessary first to regulate methods of instruction. Men naturally receiving from their birth correct principles of truth, whether they belong to the educated or ignorant classes, must be governed by the common relations, the radical virtues, and the ordinary rules of daily life. To search out what is hidden and practice what is marvellous, are things which were never countenanced

* The "Sacred Edict," so called because written by two of the canonized Emperors of the present dynasty, is a kind of paternal address from the throne to the people, and is held in the greatest reverence by the Chinese. In 1670 the Emperor Kang-hi published a hortatory edict in sixteen sections of seven words each. His son Yung-cheng published in 1724 an amplification of these edicts, being sixteen lectures on the sixteen texts of his father. These lectures with the themes on which they were written constitute what is called the "Sacred Edict." One of these lectures or chapters is made use of as an introduction to this book, with the view of giving to it the highest possible sanction. Artful allusions are made to it in different parts of this work, with the design of convincing the reader that to drive out foreigners and their religion would be but carrying out the views of the most renowned Emperors of Chinese history.

by the sages. The Book of Changes says; "The young must be educated in what is true." To this end were the labors of the sages directed. The Book of History teaches that which is neither one sided nor partial, neither deflected nor inclined. These principles are those on which the empire is founded. The work of the sages and the principles of the government all have their sources in orthodox learning.

With respect to heterodox books not in accordance with the teachings of the sages, and those tending to excite and disturb the people, to give rise to differences and irregularities, and to undermine the foundations of all things; all such teach corrupt and dangerous doctrines, which must be suppressed and exterminated. Though you, my people, are for the most part prudent and well-disposed, there may be some who have been led astray, and through ignorance have been involved with others in guilt and wickedness. For such, I, your king, feel the deepest compassion.

From ancient times the three religions have been propagated together; besides Confucianism which holds the pre-eminence, we have Buddhism and Tauism. Chu-ts has said; "Buddhism has no regard to the outward affairs of the world, but only to the heart. It is the simple object of Tauism to retain and preserve the vital principle." This judgment of Chu-ts is most just, and from it we learn the foundation principle of these two systems. There is however a class of vagabond adventurers, who under the pretense of teaching these systems bring them into the greatest disrepute, making a false parade of what is propitious and what is unpropitious, and of future rewards and punishments, for the purpose of giving currency to their foolish and unfounded stories. Their object in the beginning is to get a living. By degrees they collect men and women into promiscuous

gatherings for the purpose of burning incense. Thus husbandmen and artisans neglect their business, and in these meetings talk of things strange and mysterious. The worst of all is that there lurk within these assemblages treacherous, depraved, and designing persons who form dangerous combinations, and pledge themselves to each other by oaths. They meet in darkness and disperse at dawn. They imperil their lives, sin against righteousness, and deceive and entrap the people. The time arrives at last when their practices come to light. One after another they are legally apprehended and cast into prison, and wives and children are involved in the punishment which they bring upon themselves. The head of the religion in the end appears in his true character as a prince of wickedness; and that from which happiness was sought becomes the fruitful source of misery. Such are the Pai-lien, the Wen-hiang, and similar religions. They should be beacons of warning to you.

As to the religions of the West, the leading one is that of T'ien-chu. It is not to be regarded as orthodox. Because its teachers were well versed in mathematics our government made use of them. Of this you cannot be ignorant. Now as to unauthorized doctrines which deceive the people, our laws cannot tolerate them; for false and corrupt teachers our government has fixed punishments. The object for which the government establishes laws is manifestly to restrain the people from doing wrong, and to lead them in the way of virtue; to suppress what is corrupt, and to elevate what is true; to avoid danger, and to promote peace. You, my people, are born into the world blessed with peace and protection; you are provided with food and clothing; in whatever direction you look you have no cause for anxiety. Should you be blind to the dictates of conscience, violate the



fixed principles of truth, break the laws of the empire, and render yourselves obnoxious to authority, would not this be the extreme of foolishness ?

My august father, the "Benevolent Emperor," transformed the people by love, and moulded them by righteousness. His ability was complete and illustrious; his mode of instruction most luminous; its adaptation to the world and men most thorough and complete. You, my people, looking up with submissive reverence to the Imperial will, should, in obedience to it, reject and oppose corrupt doctrines as you would robbers, conflagration, and flood. Indeed, the injury inflicted by flood, conflagration, and robbers extends only to the body, while that of corrupt doctrines extends to the mind. In the constitution of the mind there are inherent tendencies to truth and also to error. If you hold fast to the truth, you will be superior to temptation; your conduct will conform to what is right; evil doctrines of whatever sort will have no power over you; tranquillity will prevail in your households; and the evils you meet will be turned into blessings. You who are filial to your parents, and loyal to your king, and attend to all the duties which devolve upon you as men, will certainly merit the favor of heaven. You who look not above your station, do not what is wrong, and give your attention to your callings, will meet with the favor and blessing of the gods. Let husbandmen cultivate the fields and soldiers practice military exercises; let the people attend to the manufacture of cloth and silks, and cultivate vegetables and grain. In these ordinary callings, conform to and receive the rewards of peace, tranquillity, and righteousness, and corrupt doctrines will of themselves disappear without any effort of yours to rid yourselves of them.

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 見錄 紅豆齋雜紀 海外新編 西洋記 定
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 集 後漢書 天主教考 飄洋記 遠見集 退思軒
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 見錄 澳門新聞紀 明文秉列皇小識 果園詩集
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 風土廣聞 西洋鏡 邊防事證 勞勞集 安南紀遊 浪
 跡叢談 倦遊錄 管見錄 京都雜識 果報錄 尊鄉贅筆

The above authorities relating to the *T'ien-chu* sect, are very similar in the general character of their contents. For instance the 職方外紀 *Chih fang wai ki*, 坤輿圖說 *Kwen yü t'u shwoh*, and 萬國全圖 *Wan kwo ch'uan t'u*, [these all seem to be geographical works], were written by the foreigners 艾儒略 *Ai ju lio*, (Aloni Giulio), 利瑪竇 *Li ma teu*, (Ricci Mattheo), and others, a literary polish being given to them by native Christians. They are arrogant and pretentious, and by no means worthy of entire credence.

Besides these works, their frivolous and unreliable books are very numerous. For instance, the 寰宇論 *Huan yü lun*, written by 溥汎 *Pu hsin*, the 萬物異源 *Wan wuh chen yuan*, "True Source of all things," written by 艾儒略 *Ai ju lio* [Aloni Giulio,] 西學 *Hsi hio*, "Western learning," by 艾儒述 *Ai ju shu*, 聖言廣益全編 *Sheng yen kuang yi ch'uan pien*, "Advantages of Holy Words," and 求真自證 *Ch'iu chen ts cheng*, "Truth its own evidence," written by 馮秉正 *Fung ping cheng*, 天學全概 *Tien hio ch'uan kai*, "Elements of Heavenly knowledge," by 李祖白 *Li tsu pai*, the 七克 *Chi keh*, by 龐迪我 *Pang ti wo*, (Pantoja Diego), the 空際格致 *K'ung chi keh ch'ih*, by 高一志 *Kao yi ch'ih*, Astronomy, by 王豐肅 *Wang fung su*, "Important Principles of the Holy Religion," by 日多瑪 *Jih to ma*, the 靈言蠡勺 *Ling yen li so*, the joint work of 畢方濟 *Pi fang chi*, and 徐光啓 *Hsü kuang chi*, and "The way of salvation" by Verbiest. Then there are the "Introduction to Heavenly Learning," the "Truth of God," "Intercourse of Friends," "A Treatise on Logic" (?), 明聖要旨 *Ming sheng yao ch'ih*, 西琴曲意畸人 *Hsi k'in k'üh i ki jen*, and other works, prepared by Ricci Mattheo. It is impossible to specify them all. While the language of most of them is coarse and vulgar, there are not a few which show great assurance and force of style. They exhibit a remarkable faculty for

making error plausible, and are in truth not altogether devoid of interest. As a whole they throw into confusion the natural relations and utterly do away with all truth. They do not contain an utterance or a custom worthy of consideration. Our hope is that those who desire the world to be possessed of truth will collect all these books and burn them.

A COLLECTION OF FACTS RESPECTING THE FALSE RELIGION OF T'IENT-CHU.

By a man of 饒州 Jao-chow above all others distressed in heart.

The religion of T'ien-chu originated with Jesus. It is universally adopted by all western nations. Its adherents falsely assert that Jesus was endowed with divine gifts. He was able to speak various languages. He commenced propagating his doctrines by exhorting men to be virtuous. Afterwards he was nailed to a cross by violent men, and killed. His disciples called his religion that of T'ien-chu, [the Lord of Heaven], and regarded Christ as having had an existence prior to his appearance on earth. They fabricated a book very artfully devised, which they call a revelation from heaven. Everywhere, in cities and villages, they erected places of worship and did homage to the cross. The teachers hold the cross in their hands or wear it on their breasts. If any disrespect is shown to it, they regard it as an offense against heaven, worthy of the severest punishment.

This religion has two general names, one Baptism and the other the Holy Supper [!]. The subordinate divisions of this religion are twenty-five. It is impossible to speak of them in detail. It has its headquarters in Italy. It has a succession of kings of the church, [popes], who assume on behalf of heaven to communicate instruction. When a king of any of the western nations succeeds to the throne, he receives his authority to rule from the pope. In all important matters

the kings receive commands from the pope. He also sends several tens of subordinates to control affairs relating to religion in each kingdom. These are called Fa-wang [bishops?] Inferior religious officers are called Shen-fu, [priests.] Priests are for the most part educated to their profession from their childhood. They are emasculated. This is called *Mi-seh* (?) Those who enter this religion practise sodomy with the priests without restraint. This is called "adding to knowledge." Priests seldom become such after arriving at maturity. There are other heads or superintendents distributed everywhere. As to expenses, they are defrayed by contributions from kings, officers, and people of the different western kingdoms, from which supplies flow in without interruption. Every seventh day they perform worship which they call the Mass. All work is suspended, and old and young, men and women, assemble in the church. The leader of the service takes the principal seat, and extols the virtues of the head of the religion, the whole crowd also muttering prayers. When the ceremony is over all give themselves up to indiscriminate sexual intercourse. This is the height of their enjoyment. They call it the "Great Communion," or the "Love-gathering." In forming engagements of marriage, no go-betweens are employed, and disparity of age is disregarded. The two parties manage the matter themselves. They worship only the pre-existent Lord of their sect, and pray to God, (*Shang-ti*.) Moreover the bride is required to spend the first night with her religious teacher. This is called "holy introduction to the net of pleasure." Men are not allowed to marry two wives, because they say that God originally created but one man and one woman. So they have neither second wives nor concubines, though they practise adultery without restraint. If a wife dies they then take another. When a father dies his son may marry his mother.


When a son dies a father may marry his daughter-in-law. A man may also marry his own daughter. They marry the widows of deceased brothers, uncles, or nephews. They also marry their own sisters. Women are regarded as superior, men as inferior. From the king down to the people, all are subject to the authority of their wives. It is a common thing for a wife to drive away her husband and seek another. They say that men are born of women; therefore many of their kingdoms are governed by queens.

In social intercourse men show respect by removing their hats. A less degree of respect is shown by raising the hand to the forehead. They do not kneel, never bending a knee even before their king. They take hold of and kiss his hand, or pluck out hair from the forehead and throw it on the ground, this being the highest degree of honor shown either to a king or a father. They kneel only before God [*Shang-ti*], and the pre-existent Lord of their sect. When friends meet they inquire about each other's wives but never about parents. They regard parents as belonging to a past period. Brothers and friends seldom see each other, but when they meet they give themselves up to licentious intercourse. They call this "reunion of original elements." In intercourse between superior and inferior officers and between fathers and sons, all address each other by the name "brother." Mothers and daughters, and mothers-in-law and daughters-in-law call each other "sisters." They say that only the heavenly father, the heavenly mother, and the heavenly brother are to be revered; beyond these, there are no distinctions of high and low. While this is true of western nations generally, it is especially so of England and France. These people have an outward show of gentility, but their hearts are full of deceit. Their appearance is such as easily to deceive.



They all live by carrying on commerce on the sea. They are to be found in every seaport where gain is to be had by scrambling and plundering. At first they confined themselves to cheating barbarians adjacent to them, not daring to carry on their lawless practices in the Middle Kingdom. About the latter part of the Ming dynasty, the western men *Li Ma teu* (Ricci Matthew), *Wang Fang suh* (?), *Yiang Ma no* (Diaz Emmanuel), *Pang Ti wo* (Pantoja Diego), and others, one by one surreptitiously entered China. They depended on their skill in constructing curious and ingenious machinery, and on their knowledge of mathematics and astronomy; making use also of occult and devilish arts, and practising alchemy. Great numbers were deceived by them.

Our government at first made use of this class of men to prepare the Imperial Almanac, and from this they presumed to build their chapels within the imperial and provincial capitals and chief cities. Over all these, western men presided. Scholars and officers who entered their religion were called "western scholars." They composed a book called *Yiu k'eu to*, "Words of Warning." It teaches that all things are under the control of heaven, and that heaven is under the control of T'ien-chu. It also states that from the beginning to the present time, the heavens and earth have been upheld and regulated by T'ien chu, and without his agency would fall into confusion and be turned upside-down. All the authorized sacrifices they utterly reject as false (or corrupt), with one fixed purpose reverencing T'ien-chu alone. They say that the followers of this religion will be permitted to ascend to heaven and will forever escape the punishment of hell; and that whatever they ask for, whether happiness, or long life, or posterity, they are sure to obtain. By such assertions they excite the cupidity of the ignorant. They also bewitch them by magical arts



and incantations, so that they joyfully enter the sect. The methods used by them in propagating Christianity here are different from those which prevail in their own country.

Our government at first restrained these men with great severity, so that they did not dare openly to show themselves in their real character. Towards the close of the reign of Tao Kuang, *Yang Sheu-chen* and *Hung Sheu-ch'uan* and others, [leaders of the T'ai-p'ing rebellion], making use of this religion raised insurrection and revolt. They spread over the provinces in the south and east, and the tranquillity of the whole empire was disturbed. The rebellious barbarians, seeing that the adherents of their religion were numerous, increased in presumption and in the eighth year of Hien Fung attacked and took possession of Canton. In the tenth year and eighth month of Hien Fung they invaded the imperial capital.

Now our Emperor, full of compassion and condescension, has deigned to hold friendly intercourse with them; but these barbarians so far from appreciating this condescension, have availed themselves of this opportunity to give unbridled license to their lawless propensities, and to scatter their agents over every province and district of the empire to propagate the corrupt and dangerous doctrines of T'ien-chu; as well as the "Christian Religion," the "Catholic Religion," the "Protestant Religion," etc. They all discourse of seeking heaven and avoiding hell; with their unbridled tongues they deceive the ignorant. Those who follow their instructions become their abject slaves. The harm which they are accomplishing by their unrestrained lawlessness far exceeds what we have ever known before.

When a person enters this religion the teacher gives him four ounces of silver and a pill. When he has taken the pill his whole mind is confused and darkened, so that he destroys

his ancestral tablets, and only worships an image of a naked child which points one finger toward heaven and the other toward the earth. They say this is the Prince Jesus. They also sacrifice to a god [*shen*] called *Ka-ni*, and to another called *Pa-ti-hing*. Instead of doing this, they sometimes make use of red paper on which they describe an elliptical figure, within which they represent a cross with swords, spears, and other instruments. This they call "the holy cross," and place it over their doors or in a shrine.

As to those who wish to enter their chapel, whether men or women, the teacher in charge first washes their bodies. They call this "purifying the body." He avails himself of this occasion to indulge his licentious propensities. After this, their victims are entirely subservient to their wishes. Those thus seduced, unconscious of their degradation, even glory in it. Families having daughters, on entering their religion restrain one of them from marriage. These are the guardians of the locks and keys of the chest containing magical spells and incantations. They are called "the old women who open the chest." When the religious teachers visit them they always lodge together in the same apartment.

When persons are sick they never make use of the medicines ordinarily used by others; they must necessarily be prescribed for and treated by some of the religious teachers. Women must present themselves for medical examination in a state of nudity. If a patient does not recover, the body and head are cut open in order to investigate the cause of the disease, thus adding to the medical knowledge of those who come after. Adherents of this religion whose bodies are dismembered after death, are called "saints of the first class." Those who have only their heads cut off are called "saints of the middle class;" while those who have their ears

and noses cut off, are the "inferior saints." Children dying in infancy are called "virgin genii." When the women who are keepers of the chest die they are called "chaste genii." Women dying in pregnancy are spoken of as "carrying their child with them to the western home." In case of funerals, the religious teachers eject all the relatives and friends from the house, and the corpse is put into the coffin with closed doors. Both eyes are secretly taken out, and the orifice sealed up with a plaster. This they call "sealing the eyes for the western journey." They also envelop the head in a bag of red cloth which process is called "emwombing." If any are unwilling to conform to these burial customs, the teachers regard them as rebelling against the authority of the church, and lead a crowd of men to their dwellings to insult them in every possible way. The four ounces of silver received on entering the religion are demanded back with interest.

The reason for extracting the eyes is this. From one hundred pounds of Chinese lead can be extracted eight pounds of silver, and the remaining ninety-two pounds of lead can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of Chinamen. The eyes of foreigners are of no use for this purpose. Hence they do not take out those of their own people, but only those of the Chinese. The method by which this silver is obtained has never been discovered by any of the native Christians during the long period in which this religion has been propagated here. There is however a method of taking likenesses by spreading some chemicals over the surface of a mirror. The practice of this art is very lucrative, and some native Christians have by great assiduity possessed themselves of it.

The worst of all is that they are able to impart a magical

power to water; to send abroad charms on the wings of the wind; and to take captive the spirits of living persons for the purpose of holding licentious intercourse with them. This is called "spiritual intercourse." They also by obtaining the hair and nail-parings of women and placing them under the bed-mat, acquire the power to compel their presence. They take the horoscope of children of either sex, paste it on a tree and utter incantations over it, and in this way gain possession of their spirits to use them as familiars. Many acquire this art as a means of spiriting articles hither and thither and stealing money which has been hidden by others. This they call "repossessing themselves of their wealth."

All barbarians, males and females, in their sexual intercourse with their religious followers, make use of the art of prolonging the orgasm, which they call "seeking to become genii." They also suck in with their mouths the seminal fluid from youths who have arrived at puberty; and in the same manner obtain the corresponding principle from virgins. They call this "opening the heavenly aperture," and "the virile dose." Passing the night with another person they are able to possess themselves of his secret thoughts, and improve the opportunity to do injury. This they call "discovering secrets." They even cut out the ovaries of girls, emasculate boys, and use different methods to obtain the brains, hearts, livers, etc., of children. It is impossible to enumerate all these practices. If we seek for the general motive which leads to them, it is a fixed determination utterly to befool our people, and under the false pretense of religion to exterminate them. Thus they wish to take possession of the Middle Kingdom. What infatuation to embrace such a religion as this! I have by an extensive searching of ancient books and by accurate observation and inquiry

been able thus to disclose their wickedness, and to sound the alarm so as to give you timely warning.

Postscript by an unworthy retired Scholar.

Books relating to the Christian religion are very numerous, and it is impossible to review them in detail. My friend who compiled the preceding treatise accomplished his work by investigating a great multitude of books, and making use of a large experience and observation. His statements are as clear as the light. The simple reading of them is sufficient to make one's heart shudder and his hair stand on end. Even the vicious and uncultivated cannot listen to them without dread. Hence the production was put immediately into the hands of the printer to give warning to all, so that those living within the four seas may when they see it gnash their teeth in rage. Although you are not permitted to seize the battle axe and sword for vengeance, you can destroy them by the power of your mouths and tongues. In this way the universal hatred will find vent, and the power of corruption will be broken. The immediate effect will be that men will at once be set right, and in the future our doctrines will be firmly established. Will not the advantage accruing to all generations be very great? Mencius said: "He who can overthrow the false doctrines of *Yang* and *Muh* is worthy of being styled a follower of the sages." Is not this title fairly earned by my friend and pupil, the writer of this treatise?

MISCELLANEOUS QUOTATIONS.

“Judea considers Jesus as the Son of God, [*Shang-ti*]. He was born in their country in the first year of the Emperor Yuen Sze of the Han dynasty. He lived thirty-three years, engaged in spreading his doctrines among the people. For the purpose of atoning for the sins of men, he bore in their stead the most cruel death, rose again from the dead, and ascended to heaven, possessed of everlasting power over the whole universe. His sect spread to all quarters, and his faithful followers regard the land of Judea as sacred, and make frequent pilgrimages to it to worship at the tomb of Jesus.”—密雲齋隨筆, *Memoranda taken in the Hall of the Secret Cloud*; 萬國全圖集, *Compilation of Maps of all Nations*.

Remark. The man most distressed in heart [the author's designation of himself] would remark;—How is it possible for the Son of God [*Shang-ti*] to take the form of a man and be born?—When sin has once been committed, how is it possible to atone for it?—Before Jesus was born, in whose hand was the government of the universe?—When his body had ascended to heaven, how could he have a grave for men to worship? Preposterous stories, inconsistent with themselves!

“It is said by the people of Judea that Jesus is an incarnation of T'ien-chu, and that the name Jesus means Saviour

of the world.”—浮海雜誌, *Miscellaneous Notes taken Afloat*.

“The Roman Empire [Ta Ching Kwo] adheres to the King sect, [the name taken by the Nestorian Christians who came to China in the seventh century], and worship a god (*shen*), who they say is the three-one, incomprehensible, eternal and true Lord *Elohim*, [A-lo-ah]. They also have a god [*shen*] whom they call the infernal deity [*shen*.] It is a question whether or not by this infernal god is meant T’ien-chu. The T’ien-chu sect is the same as the King sect of Rome [Ta chin].—酉陽雜俎及潛研堂金石跋尾.

“Alphonsus Vagnoni, a western foreigner, composed a book called “The Chemical Composition of the Universe,” in which he made the elements to be four; fire, air, water and earth; thus making out the five elements of China, which include metal and wood, to be incorrect.” 西夷雜誌 *Miscellaneous Notes on the Western Barbarians*.

Remark. The man most distressed in heart would remark;—At the present time many would fain have us believe that these foreigners have searched out the principles of astronomy in the most thorough manner; yet when we see them fix upon four elements and ignore the five planets, we may know that their knowledge of astronomy is not thorough.

“Of western foreigners, those of the several countries embraced in Italy are adherents of the T’ien-chu religion. There when any are sick, whether male or female, they sleep a night with the head or chief officer of the sect, and if not cured are said to be “without good fortune.” Their dead are all buried in temples, and when a new death occurs an old grave is opened and the corpse stored away in some corner to make room for the new one. Deaths and births are all reported to the priest, who keeps a genealogical record, and yet after three generations

the most of them do not know their ancestors." 西洋志略, *General History of the West*.

"Jesus was born in the second year of the Emperor Yuen Sheu, of the western Han dynasty. This is the date from which their year of three hundred and sixty-five days is reckoned. The present year they call 1861." 澳門聞見錄, *Record of things seen and heard at Macao*.

"The people of Judea relate that in that country a certain sage called Lazarus, after he had been dead four days, was raised to life again by the favor of Jesus."—西夷雜述 *Miscellaneous Notes on the Western Barbarians*.

"In the twelfth year of the Emperor Ch'ing Kuan of the T'ang dynasty, the T'ien-chu sect first came into China. The Emperor summoned an officer to build a Romish [Ta chin] temple in I Ning Fang, and then shortly after an edict was issued to destroy it." 味齋金石考錄, *Brief Discussion of the Philosopher's Stone*, by Wei Tsai; 西夷傳教說, *Discourse on the Preaching of the Western Barbarians*.

"Russia adopts the T'ien-chu religion. In matrimonial contracts every thing is in the hands of the woman. When the two parties have arranged the matter satisfactorily and the time has come, they assemble the clan and go to the temple of *Pa-ti-hing*. There the groom and bride kneel before the god [*shen*], and the priest repeats prayers. He then asks the parties if they are willing, and they having answered in the affirmative, he gives to each a candle which they exchange and then blow out. After again listening to the reading of prayers, they return home." 異見新聞錄, *Record of Strange and New Things*.

"In the kingdom of A-kwo-er (阿戈爾) they constantly practice killing men to sacrifice to Jesus in praying for happiness. They also offer sacrifices at their graves. When a principal man dies they offer one thousand men as a sacrifice.

To procure victims they catch foreigners and traders coming into their borders, and if these are not sufficient they seize travellers, so that no one dares go to market alone, for fear of being carried off. It is considered honorable to have many wives. The principal man is allowed three thousand; and every year they collect the women together and a selection is made.”—異域聞見錄, *Record of Things Seen and Heard in Other Lands*.

“The Manichean sect neither eat meat nor drink wine. They meet at night to gratify their filthy lusts. They are accustomed to draw a picture of their devil king in a sitting posture, attended and having his feet washed by Buddha. For they say Buddha indeed is great, but our king is greater. This Manichean sect is of a kind with the White Cloud and White Lily sect. It is also said that it is a branch of the T'ien-chu sect.—錢氏景教考, *Examination of the King sect by one Ch'ien*; 洋海雜志, *Miscellaneous History of the Foreign Seas*.

“The chief or head of the religion prevailing in France is called *Kwo-ni*, 葛尼. The name of their god [*shen*] is *Pa-ti-hing*, 巴底行. [From his apotheosis] to the present time is one thousand and forty years. He has hair and whiskers, and one image represents him standing up looking with clasped hands to heaven. Another represents him kneeling and looking with clasped hands to heaven. These are the images the people worship. When the priests worship him they have also an image of Buddha which they call *Pa-ti-li*. On the third of the ninth month they worship their ancestors but use no tablet.”—醒齋筆記, *Notes taken in the Wide-awake Hall*.

“In England they have the art of cutting out paper men and horses, and by burning charms and repeating incantations, transforming them into real men and horses. These they

use to terrify their enemies. They may however be dissolved by beating a gong or by discharging large guns at them. They may also be dissolved by spouting water over them.”
西洋鏡, *Mirror of the West*.

“A western barbarian, called Ai cheng hsin, (艾正心) had sexual commerce with his mother and with his grandmother, and they became pregnant and brought forth sons, one called Ai yu shu, and one called Ai yu liu [Giulio Aloni.] 倦遊集, *Compilation of Laborious Travels*.

“All the western barbarians learn the T'ien-chu religion. They all reject and ignore the natural relations, and in other respects are like beasts. The vilest of all is the Greek sect, which is but a branch of the T'ien-chu religion, and is prevalent in Russia and England. When their children, whether male or female, are three months old, they insert a tube in the anus in order to enlarge it, so that afterwards it may be convenient for the practice of sodomy. They however take out this tube at night, which they call “preserving the constitution.” Every year at the change from spring to summer, the men take the menstruous blood of a woman and rub it on their faces, and so go to the T'ien-chu chapel and worship; which is called “purifying the face in the holy presence.” This is considered as offering the most profound worship to God (T'ien-chu). Fathers, sons, and older and younger brothers, are accustomed to have a mutual interchange of sexual commerce, which is called “connecting the subtle fluids.” They further say that if this be not done, the affections of father, son, and brothers will be estranged. Every thing is after this kind. It is impossible to set it all forth in detail. Yet, would you believe it, there are those of our Chinese people who join their sect! Are they not worse than brutes?”
風土廣聞, *Report of Widely Prevalent Customs*.

"Sexual stimulants and recipes for prolonging the orgasm in coition are all derived from the west. The lustful learn these arts, and invariably ruin their health. The simple do not know, but suppose they have obtained a great secret. Truly it is a deplorable state of things." 管見錄, *Records by one of Limited Observation*.

"Opium is prduced in the West. Its smell is fragrant and its taste very delicious, and when first taken it will cure disease. There are none of the foreigners who eat it themselves, but they beguile Chinese to pay enormous prices for it and eat it. After a time it emaciates the body and wastes the springs of life, until the whole man becomes a wreck, so that many die from the effects." 雲水堂集, *Compilation made in the Misty Hall*.

"The people of France without expection follow the false and corrupt T'ien-chu religion. They also have devilish arts by which they transform men into beasts, so that those who see them cannot discern the difference. They continually go to the various seaports and other places, and kidnap the people of the Flowerly Land, and carry them to their own country for slaves. Many reprobate characters from among the Siamese and Cantonese learn their arts." 廣見錄, *Records by the Far-travelled Sight-seer*.

EVIDENCE FROM PUBLIC RECORDS.

In the first year of the Emperor Ts'ung Ching, [A. D. 1627] when the T'ien-chu religion first arose, there was at Shanghai a man named Hsü Kuang-k'i, who was a member of the sect. He was Secretary to the Emperor, and was very zealous in propagating his religion. He had such influence that in all the public temples the brass images of Buddha were destroyed. At this time the prince Hwun Ling was taken very ill, and when the emperor went to see him he pointed to the goddess of the nine water-lilies appearing in the heavens and rehearsing the destruction of her three precious ones, and peremptorily demanding their restoration, etc., [*original obscure*]. When he finished speaking he forth-with died. The emperor was very much frightened and tried hard to stop the matter, but it was too late. In the capital there were two principal men in the T'ien-chu religion, a foreigner called Wang Chī-lung (王之龍), and a native called T'ang Yao-wang [Adam Schaal]. When any one joined their sect they first asked him if he had any devils in his house, and if so they must be brought forth. The devil meant was Buddha. In front of the T'ien-chu temple was a blue stone ensign and also a large stone font. The custom was for the clan to take the image of Buddha and break the head, hands, and feet on this ensign and throw them into the font. When they had accumulated a great quantity, they declared a fast, invited the members of the

society, set up a furnace and fired it up, and took all the images of Buddha and melted them down. In a certain year, on the first of the sixth month they held a meeting for this purpose. When the whole company were pressing round to see, just at the moment of lighting the fire, it being mid-day and not a cloud in the sky, suddenly there was a clap of thunder, and the broken images in the font, together with the coals were all snatched away, and the font was swept clean, not even a little dust remaining. The sweat instantly burst out on the backs of the whole company, and they all with clasped hands kneeled to the west and began to repeat, *Ah-me-to-fu*, [the usual form of invoking Buddha]. From that time this gathering came to an end." 明文秉列皇小識.

"Formerly the men from the west came preaching their doctrine in Annam, and the whole country was duped by them. The king was in great trouble; and in order to drive them out he set up two standards outside the capital, and issued a proclamation, saying; 'Let those who adhere to me range themselves under the red standard and be pardoned; otherwise let them range themselves under the white standard and be immediately killed.' The event was that not one came to the red standard; upon which the king was enraged and at once opened fire and killed them all. To this time no commerce is allowed with the western people and they dare not even go there. The same is true of Japan." 澳門紀略, *General History of Macao*.

"At the port of Kwo-lo-pa (噶羅巴) is a stone cross carved in the middle of the road, and two soldiers with naked swords stand beside it; and every trader coming into the country must tread upon this cross, else he is cut to pieces; and even though he be a western foreigner he dares not disobey. They also have an image of Jesus buried under the

city gate that it may be trodden under foot. The reason for this is as follows:—If the members of this sect tread upon the cross it is considered as apostasy and their arts are rendered ineffective, hence it is they dare not tread upon it.” 澳門紀略及果園詩集註, *General History of Macao*; and *Commentary on a Compendium of Poems, written in a Fruit-garden.*

“In former times there was a physician in the capital, who being pressed for funds at the close of the year, bethought himself that the T'ien-chu sect would relieve his poverty; but then again he reflected that it was a false and corrupt sect and so not to be entered. He however first decocted a quart or more of purgative medicine, and said to his wife, when I return if I show signs of mental aberration, do you quickly pour this medicine down my throat; and so he went to the T'ien-chu chapel. The foreigners gave him a pill like a small short-cake [wafer?] and made him swallow it; they also gave him some silver and he returned home. He at once seized the ancestral tablet in his hand and began muttering incoherently; upon which his wife hastened with all speed to do as he had directed. Sometime after the medicine had been poured down him, he was purged violently and came to himself. Looking at the evacuation he saw a something wriggling, and upon washing it found it to have the form of a female, about one inch long with a countenance like life. It was secured in a bottle. Early the next morning the priest came having a sharp knife in his hand and demanded that this thing should be returned. The doctor said, if you first tell me what it is I will give it to you. The priest said, this is the holy mother of T'ien-chu. When one has entered the sect a short time, her hand enfolds his heart and keeps him faithful all his life. It was then given to him and he left.” 愚溪文稿及海國圖.

"In Ch'angchow there was a man called Kin Kw'an, who had one wife and two concubines, and though forty years old had no sons. An effort was made to entice him into the T'ien-chu sect by holding out the hope of his having sons. Kw'an yielded to the temptation and finally joined them. After the lapse of a year he suddenly lost his testicles. He applied to the priest who said; 'This is a secret of heaven, and ought not to be disclosed. Do you never reveal it to any one. You, my good sir, are destined to be one of heaven's holy ones, and the future generations of the world will be your children. Why should you be troubled?' He was capitally convicted not long afterward on account of his connection with the T'ien-chu sect." 紅豆齋雜記, *Miscellaneous Notes made in the Red Bean Hall.*

"In the reign of the emperor Wan Lie, a foreigner named Pa-ta-li (巴達里) came into Chekiang, and began to persuade men to join the T'ien-chu sect; and great numbers were ensnared by him. There was a certain military undergraduate called Wang Wen-mu, an athlete who hearing that when any one who had joined this sect died they secretly took out his eyes, had a desire to test the matter, and so by false pretences entered the sect. For some days he ate nothing, and word was sent to the priest, who came, and sure enough he had a little knife in his hand; and coming forward was about to cut out Wang's eyes, when he springing up suddenly beat him and drove him out of his house and cut off his head and destroyed his image of Jesus. When this affair came to be known in the capital the emperor rewarded him liberally." 西樵漫筆.

"In the Ming dynasty there was a man named Kai Tajang a native of Shun t'ien fu, of good personal appearance and a fine scholar. At sixteen he became a graduate and

the next year obtained his second degree, and all said that he would soon be a member of the imperial college. He was naturally licentious, but not skilled in entrapping others. There was at that time in the T'ien-chu sect an adept in the secrets of licentiousness, and he became his disciple. Before three years elapsed blood began to flow from his eyes, ears, nose, mouth, etc., and he died. His wife at once formed an illicit alliance with his butcher, named Lu, and in a year took her daughter and was married to him, thus bringing the family to an end." 省齋記事, *Records in the Wide-awake Hall*.

"In the end of the Ming dynasty great numbers were joining the T'ien-chu sect at the capital; but there was one man called Wu Chien-kwei, a shrewd fellow, who was proof against their wiles. The head of the T'ien-chu sect sought to draw him in by means of the art of 'ascending to heaven.' Wu replied, 'When I have experienced the matter myself I will believe.' One night the head of the sect asked him to take an excursion with him to the temple in the moon, and Wu followed. As soon as they went out of the gate it was as if they were taking their way through space, and in a little time they came to a place where were a gorgeous array of lofty buildings and commingled sounds of flutes and violins,—truly such a scene as the world does not afford. After a good while the leader of the sect insisted that they must go, but Wu refused. Suddenly there was a voice in the air, calling him and saying, 'Are you also wishing to enter this devilish religion.' Upon looking he saw it was his deceased father, and struck with fear he fell on his face; and, as if waking from a dream, found himself lying in the branches of a tree, and the leader of the sect gone, he knew not where. Wu, having knowledge of the magic power of this sect, wrote a

treatise on the exposure of false and corrupt arts, and recorded this matter.” 夷情述略.

“In Kwei-lin in the province of Kwangsi, there was a man called Ch'in Yuen-i, of a very covetous disposition, who hearing that by joining the sect of T'ien-chu large gains were to be made, at once went and joined them. Afterwards, on account of taking money from the public treasury he was punished in the market place.” 廣見錄, *Book of Travels*.

“In the first year of the emperor Kung Cheng the T'ien-chu sect made great progress at the capital. There was a literary graduate, called Chang Heo-i, who was in straits for a livelihood. He and his family joined the sect of T'ien-chu and making liberal gains were soon in comfortable circumstances. A beggar was in the habit of knocking at the door and in his rags begging something to eat. The man Chang upon giving him some food exhorted him to go and enter the T'ien-chu sect and escape from his poverty. The beggar replied ‘Though I should starve to death, I would not throw away my humanity and become a mere beast.’ Chang said to him ‘Why do you use such violent language?’ The beggar replied ‘I do not speak violently. If you will listen I will tell you.’ Chang said to him ‘Say on.’ The beggar said ‘The T'ien-chu sect are the sect of Jesus. This Jesus broke the laws of his country and was put to death on the cross; and thus they discard the relation of king and subject. The mother of Jesus, called Mary, had a husband called Joseph, yet it is reputed that Jesus was not the son of his father; and thus they discard the relation of husband and wife. Those who follow him are not allowed to worship their ancestors or their tablets, and so they discard the relation of father and son. When a man discards the relations of king and subject, husband and wife, and father and son, if he is not a beast what is he?’ Chang was enraged and

drove him out, and the beggar carelessly went his way. In a few years Chang's money was all squandered, and he died of a grievous disease." 京都雜誌, *Miscellaneous notes from the Capital*.

"The Lu-kien country wishing to procure soldiers from Japan sent an officer called Yuen Chin. He went taking with him the completed copy of the *T'ao Tsang King*. There was a certain Buddhist priest called Chan Wei who had come from Japan, and so was taken along on the same ship back to Japan. When it was known that the *Tsang King* had come, the whole land was overjoyed; but when they heard the name of this priest, Chan Wei, they were frightened and said, 'This priest has come back again; he ought quickly to die.' Upon this they rejected the sacred book, and he [the officer] brought it back again. Inquiring the reason of this, it appears that this Chan Wei had been one of the sect of T'ien-chu and was on that account banished, but now returned. Previous to that time the foreigners from the west had drawn the people of that country (Japan) into the T'ien-chu religion and had instructed them in magical arts. Especially large numbers of young virgins were bewitched by them, and when once in their sect, neither life nor death could change them. The leader pursued his licentious arts at will, combining the whole sect in open rebellion. The government raised an army and utterly destroyed them, and to this time they strictly exclude the foreigners. They also made a flat brass image of T'ien-chu and placed it in the street, so that every foreigner coming in is compelled to tread upon it, and if in their effects there is found a single western article, the whole ship's company is put to death."

葦鄉贅筆

"In Fukien there was a certain man named Ma Shu-ch'ang, who was so greatly in love with the T'ien-chu reli-

gion that at the age of fifty he resigned his office and returned home. He was rich but he had no son, which was a grief to him. One night one of his noble ancestors said to him in a dream; 'You ought to have attained to the rank of Sze Lang, and you ought to have lived to be over eighty years of age and to have had four sons, all men of note. But because you have forsaken the right and followed the evil, the god of letters has subtracted from your book of destiny. Because you are unworthy, you are brought to your present state.' The man Ma on awaking was filled with remorse, but it was too late. In less than a year he died of a broken heart." 果報錄, *Record of Real News*

"In the district of Shan Yin, a man named Hsü Yung-fu, being in straits through poverty, heard that Matteo Ricci had a way of taking likenesses by depositing chemical solutions on a metal plate, and that money was to be made by this art. He went and applied to learn it. Ricci said to him, I cannot impart to you the secret, unless you follow my religion. Hsü at once joined the sect, and learned the art of taking likenesses. Ricci took advantage of the circumstances to have carnal intercourse with Hsü's mother and sister, the latter of whom he married. Subsequently, the greater part of the persons whose likenesses Hsü had taken sickened and died, and it was evident to all that his art was destructive to the constitution. Finally a charge of spreading heretical doctrines was brought against him before the officers, and he was beaten to death." 果報錄, *Record of Real News*.

"In the twelfth year of the emperor Kia Ch'ing there was a Ta Pan La Fu (大班喇佛), the head of the T'ien-chu sect, who made a league with Mung La-kia, the chief of the military, and took ten vessels to go to spy out Annam; which

vessels were burnt by the people of Annam." 粵中紀事, *Things written at Canton.*

"There was a certain Fukien man named Hwo Ta-hai, a talented man but of bad character. There was also an Englishman called Pa-li-ta (巴里達) who was skilful in astronomy. The man Ta Hai went to learn of him and soon entered his sect, and acquired from him the art of prolonging the orgasm in coition. He next committed incest with his mother, and before a year was struck dead by lightning." 糊塗集, *Compendium of Nonsense.*

"There was a painter of great talents, called Liu Ta-ming, whose friends had all joined the sect of T'ien-chu, and they used every art to induce him to join them. He drew a cross on the ground, and said to those who exhorted him to enter the T'ien-chu sect; 'If you will tread on this I will join you, if not, it is a corrupt doctrine, and I swear I will not join it.' Upon this they all grew angry and said; 'It is perfectly allowable for you not to join, but why do you thus revile our holy religion?' They however dared not tread on the cross." 粵中紀事, *Things written at Canton.*

"There was a man named Tung Lun-kwang, son of an official underling, an abandoned fellow, who was ensnared by the foreigners. He entered the T'ien-chu sect, and having himself joined them, he set himself to induce his wife to join, but she was unwilling. After repeated urging, she went to the T'ien-chu chapel and was seated beside the priest. The priest gave her three pills on his open hand, but she refused to swallow them. Upon this the priest became angry and said; 'Your heart is not sincere. I cannot communicate this matter to you. Not until your body has been cleansed can it be done;' and he sent her away and she returned home. After some days the priest said in an angry manner to the man Tung; 'Seeing your wife does not sincerely accept the

the truth, why did you have her come?' Tung on going home asked his wife; 'What is the matter?' She said; 'He gave me three pills and I did not eat them, and so he sent me off.' Tung said; 'Why did you not eat them?' She replied, 'Lest they should be poisonous.' Tung answered, 'I ate them and was not poisoned; will you not try them?' She then took one and ate it. It was scarcely swallowed when she threw off her trowsers and ran into the street seeking some one with whom to gratify her lusts. When her mother's family knew it they with all haste gave her purgative medicine, and when she came to herself she was so much ashamed and so angry that she hung herself. The cleansing of the body referred to above consists in being privately washed by the priest with holy water, which occasion he uses to gratify his vile lusts."

"In a certain city there was a man named Ts'au, whose whole family were Christians. His neighbours happening to look through a crevice into his house, saw his wife and the priest both naked. The priest having fondled * * * *
* for some time, united in adulterous intercourse with her, after which he sucked the semen out of her genitals with his mouth, she the while showing signs of gratification, as if she enjoyed it greatly."

"A certain man called Shang Tan was enticed by two foreigners Chen Ai-wu (沈曖唔) and Shi Pi-ah (噠啤阿), to enter the T'ien-chu sect. He said to his wife, 'The priest has purified me, and I feel my whole body exhilarated. It is a sensation of pleasure which before I entered the sect I knew nothing of. I am now persuaded that this sect is one which no one should fail to enter.' Upon this he urged his wife and daughter-in-law to unite with them. His daughter-in-law refused, but after being repeatedly pressed, she said, 'I ought to wait until my mother-in-law has entered.' The priest then

took a basin of water and set it in their sleeping apartment, and led the mother-in-law in, and shut the door. The daughter-in-law looked down through a crack in the loft, and saw her mother-in-law and the priest sitting opposite each other, she having an expression of shame upon her face. As she did not at once put off her clothes, the priest took some water in his mouth and spurted it in the air; she forthwith threw off her clothes and lay down naked on the floor. The priest having also stripped naked, took water and spurted it on her genitals, and with his hand began to feel her breasts. Presently an intestine protruded * * * * * and the priest cut it off with a knife and put it into a little bottle; and then sprinkled some medicine * * * * * * * * rubbing it in with his hand. He then, sitting in front of her, took her hand and made several tens of circles with it in the basin of water, and then suddenly turning behind her, made a like number of circles. The mother-in-law seemed quite exhausted; so the priest laid her down and took water and spurted it upon her; upon which she revived and sat up; and he described circles as before. This was repeated three times, and then the priest lay with her. Having done this, he made her sit on the basin of water while he washed her whole body. He then took water in his mouth and spurted it on her. She then began to come to herself as if from a dream, and she and the priest put on their clothes and went out. She declared that her whole body felt refreshed, and that this sect ought by all means to be entered, and so exhorted her daughter-in-law. The daughter-in-law replied that she would rather die than obey her in this matter. Her mother-in-law said to her, 'I did not formerly know the delight there is in this religion and so disbelieved; but now I know and therefore exhort you.' The daughter-in-law then told how she had looked through a crack and

seen the taking away of the intestine and the adulterous connection; all of which the mother-in-law strenuously denied, and growing angry asked, 'If such a thing had occurred would I not know it? Would I tamely submit to be defiled by him, or suffer him to take away an intestine? You are not willing to join the sect, and so you have made up this lying story.' Seeing that her mother-in-law was not at all conscious of the deception practised upon her, the daughter-in-law gave up the discussion and returned to her mother's family to live." These facts I obtained from a friend named Fu, and hence have detailed them so minutely.

"A certain keeper of a curiosity shop named Liu, whose family had been in the T'ien-chu sect for several generations, went one day into a shop of the same kind and there met an acquaintance called Sun. While sitting there the man Sun playfully took his fan and made the figure of a cross on the door, and said to Liu; 'Why do you people worship this thing?' Liu did not reply. Afterwards, when he went out he did not go through the door, but sprang over the counter and so passed out. The next day he assembled his clan and came to the shop using every kind of abusive language and seeking the man Sun that they might obtain satisfaction from him. Sun sought a man to intercede for him, and after repeated acknowledgments of his offence, the matter was dropped."

Having heard that for one of the T'ien-chu sect to tread on the cross is an act of apostasy which destroys the efficacy of their magical arts, I sent men in the night to take ashes and scatter them in front of their doors in the form of a cross, and then in the morning sent men to wait and see what form their anger would take when they opened the door. They took a broom and swept the ashes away, and kneeling

down repeated imprecations for a long time, and then returned to their houses.

The two events just narrated are matters of personal observation, so that the fact that they will not tread upon the cross is most clearly established. If therefore the head man of every particular district would give instructions to the various sub-districts to employ stone-cutters to make crosses for all the roads and streets, and also to carve crosses on every door step, and if any one objected to set him down as one of the sect and drive him out of the district; and if at all the river and sea-side ports as well as at the villages and cross-roads, crosses were cut as a precautionary measure, this would be an admirable plan for managing this matter.

In every temple they are in the habit of worshipping a naked boy five or six inches long, which they call Prince Jesus; but out of respect to the name and in order to avoid repeating it they call him Prince Noa-cha. This ought also to be examined into.

"A DEATH BLOW TO FALSE DOCTRINES."

PART FIRST.

REPRINT FROM A WORK BY YANG KUANG-HSIEN,*

A NATIVE OF HI HIEN.

A Christian named Li Tsu-pai (李祖白), employed to adjust the Calendar, composed a book called "A Summary of Heavenly Doctrines." It affirms that T'ien-chu Shang-ti created the heavens and the earth, and also a man and a woman, who were the progenitors of mankind. Their descendants all lived in the kingdom of Judea. Outside of this kingdom, north, south, east and west, the earth had no inhabitants. At that time only one Lord was worshipped; only one religion prevailed. The multiplied forms of error had no existence. The descendants of this original pair increased rapidly and were scattered everywhere far and near, supplying the first inhabitants of the east and the west; which portions of the globe were peopled at about the same period. On examination, this appears to have been about the time of Fu Hi or a little earlier. They say that the ancestors of the first inhabitants of China were certainly

* Yang Kuang-hsien was a Mahommedan, high in office in the Astronomical Board, (17th cent.) and was moved to write against Christianity by the favors which the Jesuits obtained through their mathematical acquirements. His writings led to a fierce persecution throughout the empire, lasting from 1665 to 1671.—See Wylie's Chinese Literature.

from Judea, and that coming from the west they brought a knowledge of heavenly learning with them. They represent that this knowledge was handed down by tradition, and that it was possessed in much greater completeness in those early times than at present. In the dynasties of Tang and Yü, and in the Hia, Shang, and Cheo dynasties, Emperor and officers mutually instructed each other, and the sages handed down their instructions to the generations which followed. They presented restraints and incentives, by appealing to Heaven and the Supreme Ruler. The book of history says, "You will clearly receive gifts from God (*Shang-ti*). Will not Heaven renew its favoring appointment and give you blessing?" The Book of Odes says of the deceased Wen Wang, "Wen Wang is above us illustrious in the heavens." Confucius says "There is no hope of pardon for those who sin against Heaven." The Golden Mean says "The object of the ceremonies of the Kiao-shi is to sacrifice to God [*Shang-ti*]. Mencius says "Rejoice in Heaven." Fear Heaven." "Serve Heaven." These are taken to be incidental evidences of what remains to us of this heavenly knowledge. According to this view China has herself had no teachers of knowledge from heaven. Alas, did mean and impudent men ever proceed to such an extremity as this! They seem not to think that the China of the present is the China of the Three Emperors and the Five Rulers. When the writer Tsu-pai says that our holy emperors and renowned men of the past are descendants of the adherents of this false religion, and that the Six Classics and the Four Books are but straggling traditions from it, does it not follow necessarily that the present emperor and rulers of China are also descended from the adherents of this false religion?

The heading of Tsu-pai's introduction reads as follows; "In the third year of Kang Hi, respectfully contributed by

the censor Hsü-chien of Kwen-ling." Alas, how strange that a person occupying such a position should give countenance to such a production! Although in the latter part of the Ming dynasty, prominent officers such as Hsü Kwang-chi, Li Ts-tsao, Li Tien-king, Fung Ying-king and Fan Liang Shu frequently wrote introductions for books prepared by Christians, these books only treated of Chronology, Rites and Customs, or Mathematics. These men never descended so low as to introduce to the emperor books which contain pictures and maps. The introductions to such books were written by Tang Jo-wang himself. Hence it is evident that such men as Hsü and Li were still aware that it would not do openly to offend against our honored religion. The book of Tang Jo-wang in declaring that one man and one woman were created to be the progenitors of mankind, did not dare to go so far as to insultingly state that all the world were descendants of the adherents of this religion. But Tsu-pai's book makes the distinct assertion that we Chinese came from Judea, that all our ancient emperors and sages are descended from this impure source, and that our sacred classics are but the traditionary remains of this false religion. Can any language be found sufficiently strong to stigmatize such an outrage?

The Christian religion, in not allowing divine honors to the tablets of emperors and ancestors, and forbidding to sacrifice to deceased parents, most certainly seeks to abolish under heaven the relations which men sustain to the emperor and to parents. But it is said in Hsü's introduction that the Buddhist and Tauist religions have manifestly no suitable apprehension of the fundamental relations subsisting between the emperor and his officers, and between father and son; and that even Confucianism is not without fault in this regard. Oh, what talk! Buddhists and Tauists in their

temples worship the tablet to the emperor. This is sufficient evidence that they understand their relations to him. It is also a remark of the Buddhists that "To worship the whole company of Buddhas is not to be compared in importance with reverencing your two parents." } This is certainly recognizing filial duties. Moreover our Confucianism refers to "the arrangements of Heaven," "the order of Heaven," "the relations of Heaven" and "the nature conferred by Heaven," as its very foundation.

But Jesus, the Lord of Heaven, in consequence of breaking the laws of his country was crucified. This is evidence of his ignorance of his duties to his sovereign. His mother's name was Mary and his father's Joseph, and yet it is said that he had no father! His followers are not allowed to worship the tablets of their ancestors; this shows that they do not understand the duties which children owe their parents. The writer Hsü is unreasonable and foolish to the extreme of saying that even we Confucianists are faulty as regards the relations between emperor and officers, and parents and children. Why does he not point out which one of our sages he refers to, that we may disprove his slander? If he cannot make any such specification, why does he give utterance to such false charges, and thus revile the religion of Cheo and Confucius?

The error of the doctrine of Yang and Muh was only that they charged us with giving too restricted a meaning to the word *love*. But Mencius opposed them with all his power, saying "If the doctrines of Yang and Muh are not suppressed, those of Confucius cannot flourish." The teachers of this religion make our rulers and officers their descendants, and Cheo and Confucius their followers. The spirit shown by Tsu-pai is, "The doctrines of Confucius must be suppressed, or those of the T'ien-chu religion cannot flourish." Mencius

strove to save the empire from being without fathers and an emperor. The fear of Tsu-pai is that we will retain them. The writer Hsü in preparing an introduction for Tsu-pai is thus sanctioning his doctrines, and rejecting those of Confucius and Mencius. Confucianists can never give up their views of loyalty and filial piety.

This false religion has its churches in the capital inside the Shuan-wu gate, east of the Tung-kwan gate, and west of the Fu-cheng gate, in Chi-nan of Shantung, in Hwei-en of Kiang-nan, in Yang-chow, Chin-kiang, Kiang-ning, Su-chow, Chang-suh, Shang-hai, Hang-chow of Che-kiang, Kin-hwa, Lan-hi, Fu-chow, Kien-ning, Yien-ping, Ting-chin, Nanchang, Kien-chang, Kang-chow, Can-ton, Kwe-lin, Chung-ching, Pao-ning, Wu-chang, Si-an, Tai-yuen, Kiang-chow and Kae-fung, thirty dens in all. Hong-kong belonging to Kwang-tung contains myriads of inhabitants who have established themselves so as to form a large community. It is a station for receiving and forwarding. Jo-wang gave himself to almanac-making, so as to conceal himself in the imperial city and from that centre send abroad the emissaries of his corrupt sect into the important cities of thirteen provinces. What, think you, is his ultimate design?

The reason of the decline of the Ming dynasty is to be found in their disregarding the precedents and laws of their predecessors and relaxing the regulations of the sea-ports. Hsü Kwang-chi, under the pretext of almanac-making, recommended Matteo Ricci to the emperor, and thus persons residing several tens of thousands of miles distant and not acknowledging allegiance, have been allowed to come and go without any inquiries as to their object; they have travelled hither and thither without any one to accompany and watch them; and have sojourned wherever they liked, without any one to exercise surveillance over them. Thus

they have made careful maps and records, throughout thirteen provinces, of our hills and rivers and the general features of the country, and of our military strength and material resources, there being no effort made to restrain them. From ancient times to the present have foreigners ever been treated with such laxity? The mistaken policy of the Ming dynasty has been adopted by the present dynasty as a precedent, the wily treachery of these men having been forgotten. When their thievish designs culminate and manifest themselves, it will be acknowledged that I have thus spoken because I could no longer refrain from doing so.)

"A DEATH BLOW TO FALSE DOCTRINES."

PART SECOND.

REPRINT FROM AN OLD WORK BY YANG KUANG-HSIEN.

The image to which the T'ien-chu sect sacrifice is called Jesus. In his hand he holds a picture. When asked what it is, they say; "It is heaven." When asked why heaven is grasped in the hand of Jesus, they reply thus: "It is impossible that heaven should have come into existence of itself, neither could terrestrial objects have come into existence of themselves, but there must have first been a creator. God (*T'ien-chu*) is the first of all things. He is himself without beginning, and is the origin of all things. He is without shape or voice, invisible and unperceivable, and out of absolute nonentity created real entities, using neither material, implements, nor time. He first created the innumerable incorporeal intelligences of heaven, and then created man. In creating man it was necessary first to create the heavens and the earth with all their different parts as a receptacle for the progeny of the woman. Hence he first created heaven, earth, birds, beasts and fishes; and planted all manner of trees and vegetables; and then created man,—one man and one woman. The man was called Adam, and the woman Eve, and these were the progenitors of the human race. Heaven had a beginning, but God (*T'ien-chu*)

had no beginning; so that that which had a beginning was produced from that which had no beginning. Hence comes the name Lord of Heaven (*T'ien-chu*). Heaven (the abode of the blessed) was next created as a place of happiness for the souls of those who serve God (*T'ien-chu*), and hell as a place of misery for the souls of those who serve not God (*T'ien-chu*). Those who commit sin must go to hell and wail and repent in the presence of Jesus, and pray to the mother of Jesus that she may present their prayer to God (*T'ien-chu*), who will thus forgive their sin and permit their souls to ascend to heaven. All Buddhas however are devils, to be confined in hell forever without release." If you ask who Jesus is; the reply is, "he is God (*T'ien-chu*)."
If you ask who God (*T'ien-chu*) is; the reply is, "He is the ruler of heaven and earth and all things." If you ask why he descended and was born a man; the reply is that "God (*T'ien-chu*) had compassion on Adam and on his descendants to whom the calamity of his sin was transmitted through all time, and so he engaged to come to the world within five thousand years and redeem them." Either by sending down angels to tell, or by entrusting it to prophets to preach, his coming to the world was, in its most prominent parts, set forth beforehand and recorded in the history of the country. When the appointed time had arrived, angels announced to a virgin called Mary, that God (*T'ien-chu*) would be conceived in her womb. She consented joyfully and soon brought forth a son, who was named Jesus. Hence it is that Mary is the mother of God (*T'ien-chu*), her virginity being at the same time preserved. If you ask in what age and at what time Jesus was born; the reply is; "He was born in the second year of the emperor Ai Ti of the Han dynasty." Was there ever such a mixture of confused and extravagant fables!

Heaven was brought into being by the combination of

the two ethers, and not by creation. If heaven has in very deed a Lord (*T'ien-chu*), then of all within the universe—of all the nations within the four seas, there cannot be one that this Lord (*T'ien-chu*) does not govern, and hence it is absurd that he should rule only over the nation of the Jews. How can the ruler of one country be called the Lord of Heaven? Seeing that he is called the Lord of Heaven, it must be that heaven above and earth beneath, with all the countries within the four seas and all their multitudinous affairs, are under the government of this Lord (*T'ien-chu*). But when this Lord of Heaven came to the world for thirty three years, who took his place in governing all these things? Heaven and earth being thus without a ruler, the heavens would cease to revolve and the earth to bring forth its increase, man would cease to live or die, and things to multiply or flourish, and everything would come to a dead stand. If God (*T'ien-chu*), wished to save Adam why did he not come to the world directly after the creation, rather than wait till the second year of the emperor Ai Ti of the Han dynasty? In creating a man to be the progenitor of the human race, God (*T'ien-chu*), ought to have created him completely virtuous and absolutely perfect, and even then there would have been danger that he would not be able to transmit his virtues to his descendants. Why should he create such a proud and wicked man as Adam, and allow him to bring suffering upon his descendants to all generations? There are however notwithstanding, sages, wise men, and philanthropists among his descendants, so that they are not all like Adam. Where forsooth have these men come from? When God (*T'ien-chu*) came to the world it was appropriate that he should reform others, and show a supernaturally illumined mind, benevolent in action, and winning in speech, or at least something of this kind, that so he

might raise the world to a higher point of enlightenment. On the contrary he (Jesus), failing to discern these great things, busied himself with trifling favors, only making it his business to heal diseases, raise men from the dead, walk on the sea, counterfeit bread, and talk about heaven and hell. How could this save the world, causing it to put away the evil, restore the good, and so regain the original state in which it was created. According to the Buddhist, when a man commits sin, it is necessary for him to repent. But this sect teaches that if you only honor Jesus and his mother, you will go to heaven, and if you do not, you will go to hell. To say that he who honors Jesus is a holy man, and he who does not honor him is a sinner, *may* be well enough. But *suppose* that those who honor him are wicked men, and those who do not honor him are virtuous men, would not this entirely invert rewards and punishments? They say that Buddha will sink to hell and can never escape, but who has seen it? Jesus was nailed alive on the cross, exposing his body to laceration and torture; could not the ruler of heaven and earth and all things take care of his own life? Could God (*Shang-ti*) who created the world, be wounded and put to death by men? They pilfer this talk about heaven and hell from the refuse of Buddhism, and then turn round and revile Buddhism. The Taouists and magicians, though they steal from Buddhism, and then turn round and revile it, yet do not do it to such a degree as this. They also drag out Confucianism, and then revile it. They are all the time quoting the references to God (*Shang-ti*) in the Classics, and trying by severing the connection to make out a proof that he is the Lord of heaven (*T'ien-chu*). They say; "The material heavens are subject to God (*Shang-ti*), and have in no part of them, either head, belly, hands, or feet, and are not in any respect an object of reverence; not only so, but the earth be-

ing trodden under foot of all men, and the receptacle of all filth, how can it have any claim to be revered? To worship God (*Shang-ti*) and not worship heaven and earth may be allowed, but to worship Jesus as God (*Shang-ti*) is not to be thought of.

If Jesus had indeed been a sage endowed by heaven with perfect virtue, his teaching should certainly have contained something for the guidance of after ages, and his life something that would have blessed the world. Even as Fu Hi and Wen Wang, who unfolded the changes; as Yaou and Shun, who brought order out of confusion; as the great Yü, who drained the flood from the land; as the prince of Cheo, who set in order the rules of propriety and music; and as Confucius, who elucidated the principles of virtue,—all of whom have for these things obtained immortal honor. Did Jesus do even one of these? As to honoring him for healing the sick and raising the dead, these things are of a kind with the medical skill of Hwa To, or the magical arts of Sze Yeo, and not the work of a sage—much less of the ruler of the universe. If these be considered meritorious deeds, would it not have been much more meritorious to have prevented sickness and death? For God (*Shang-ti*) in his holy and divine personality to circulate everywhere, and one by one, as he might meet with them, to heal the sick and raise the dead, would be an insupportable burden. Those who happened to meet with Jesus were but a few, while those who did not meet with him were innumerable. How can this be considered a saving of the world?

The books of Matteo Ricci only record that Jesus, having finished his meritorious works in saving the world, ascended to heaven, concealing the fact that he died a criminal under the laws of his country. But Adam Schaal, less shrewd than Matteo Ricci, recorded and published how he was pun-

ished by being nailed to death. In what did he (Jesus) differ from the red turbaned rebel Chang Tau-ling who required of each of his disciples five bushels of rice? Whether it was that the people were astonished and pleased at the skill of these foreigners in manufacturing various articles, or whether it was that they neither married nor took office, [they obtained great influence], and it is clear that their aspirations were not small,—nothing less than enticing our whole people to follow them. What has already happened in their coveting and possessing themselves of Japan and the Phillipine Islands, may serve as a warning.

The Book of Poetry says; “The first fall of snow is gathered into globules,” and the Classics say; “Although the eagle is transformed into a dove, yet the wise still find fault with his eyes.” At this time the vapors of the sea are not tranquil. A searching examination should be made. When you invite a robber and open the door for him to come in, you deserve to suffer the consequences. I would rather be reproached to day for being too suspicious than that at another day it should be said that I had the inscrutable knowledge of a prophet. All that I desire is that the prosperity of the Middle Kingdom may be secured.

Note (By the Author)

The man most distressed in heart would remark, that from an examination in order of the various books compiled by these western barbarians, it appears that some say that Jesus is God (*Shang-ti*), while others say that Jesus is the Son of God (*Shang-ti*), his title being God (*Shin*) the son, and the title of the Supreme Ruler (*Shang-ti*) being

God (*Shin*) the Father. Some say that Jesus died without any descendants, others that he had a son born after his death called Prince Jesus. Some say that Jesus was born in the first year of the Emperor Yuen Sze of the Han dynasty, others say he was born in the second year of the Emperor Yuen Sheo, and still others say in the fourteenth year of the same emperor. The accounts are of various kinds, and disagree among themselves. In the treaties which have recently been made, the T'ien-chu sect and the Jesus sect (the term by which Protestantism is known in China) are spoken of as distinct, from which we see more clearly than ever the intensely villainous character of these barbarians. They doggedly insist on forcing a distinction, and then use it to dissipate the doubts of those who have not yet joined them, concerning what has heretofore been written and reported against the T'ien-chu sect, saying that their sect is the Jesus sect—all of which is a lying pretense unworthy of belief. This is their method of befooling people, so that those who are thinking of joining them, although most manifestly deceived, do not perceive it.

PETITION FROM HUNAN FOR THE EXPULSION OF THE NON-HUMAN SPECIES.*

The present petitioners, the elders of Heng-chow and Ching-hien, do earnestly pray that the dissolute and abandoned non-human species, who disregard every principle of humanity, may be expelled and prohibited, in order to eradicate the root of rebellion.

The adherents of the T'ien-chu sect were originally barbarian islanders, brutish in nature. In ancient times they did not exist. In the end of the Ming Dynasty the foreigners Matteo Ricci, Adam Schaal, Ferdinand Verbiest, and others, some earlier and some later, crossed the ocean and clandestinely entered China; and gradually T'ien-chu chapels arose in every provincial and departmental city. By degrees the investigation of their affairs was neglected, and the people learned the T'ien-chu religion.

Thus the Outer Ocean entered the Flowery Land, and misery begotten of corrupt doctrine began. But our dynasty, removing the old and instituting the new, thoroughly purged the uncleanness, destroyed their houses, burned their books,

* This petition or memorial grew out of a persecution of Roman Catholics in Hunan, about ten years since. Though professedly an apology for that persecution, it is really a justification of it. It is introduced here to illustrate the manner in which foreigners should be regarded and treated at the present time.

drove out their men, and condemned unrelentingly all who taught or learned the doctrine, and recorded their action among the statutes. For, in the whole line of imperial ancestors there is not one who in his illustrious instructions has not sought to have the people ever follow in the old paths, and to avoid disturbing in the least the peace of the government; their laws being stern and their intentions profound.

Who would have thought that these rebellious barbarians would be for so long a time the recipients of the extraordinary and civilizing influence of our Imperial Master, and obtain by stealth a share of the wealth of Canton; and still secretly cherishing a malicious heart, possessing themselves of place after place, would clandestinely make their way into the interior. They delude the unwary; print and sell corrupt books; glory in their extravagant falsehoods; and so disseminate their doctrine and establish their clan. Everywhere they are overbearing and extortionate; they distort all admirable social relations; and are devoid of all shame. Owing to them the long-haired rebels, borrowing the name of the sect of Jesus, have raised armed revolt in the north, south, east and west; in the two Kwangs, Fuhkien, Yunnan, Szch'uen, Anhui, Honan, Shantung, and Shensi, spreading their poison irreparably over half the empire. When their designs culminated in the disaster of the 8th moon of the year Keng Shen (1860), the rage of the whole empire was aroused.* The rebellious barbarians however were greatly delighted, and taking new courage united and consolidated their strength. The whole country was moved, and men's minds stirred, not knowing what the end might be. But the T'ien-chu sect has no heaven, no sage, no father, no ancestor, no husband and wife, no human principle; and

* The reference is to the taking of Peking by the English and French.

their unbounded ferocity and extreme depravity spread with increased violence throughout the empire. How may it be shown that this (charge) is true ?

HEAVEN is only one, and in regard to governing is called *Shang-ti*, but this sect has changed his name to *T'ien-chu*, and set up Jesus as his representative. It appears that Jesus was born in the second year of Yen Sheu or Ai Ti of the Han dynasty. Who forsooth was Lord of Heaven before the days of Yen Sheu, or did its throne wait empty? This, their daring to deny heaven, is their error **NUMBER ONE**.

Yau, Shun, Yü, T'ang, Wen Wang, Wu Wang, with Cheu Kung, and Confucius, following heaven, established perfection (of doctrine); and they are the sages of ten thousand generations. But this sect perversely fabricates diabolical books full of vile slander, vomit, and reviling; and they have even gone to the length of stealthily entering Ch'ü Feu and destroying the sacred grove and temple (Confucius' grave). This, their daring to deny the sages, is their error **NUMBER TWO**.

The origin of everything is heaven; the origin of a man is his ancestors. From the beginning of the world, has any body ever opposed this truth? Jesus was torn to death by the king of Pa Teu (巴斗), and this sect make it a first principle of their religion to reverence the cross on which he was torn to death. Every one that would enter the sect must first chop to pieces his ancestral tablets and the tablets of the five gods, and then he may be received. He sinks so low as to call his father old brother, and his mother old woman, destroying the law of social relations and turning upside down the five virtues and three distinctions of superiority and inferiority. This denial of parents and ancestors is their error **NUMBER THREE**.

Heaven developed all things from the two coördinates in

nature and the five elements. Its laws take their origin from the relation of husband and wife, which in turn is connected with the customs which civilize society, and the relationships which educate it. Anterior to this (relation of husband and wife) there is nothing. Yet this sect, when they have led away the husband will be sure to inveigle the wife, and give the medicine of seduction, pretending it is the pill of immortality, which causes her lust to burn like fire, and she losing all self control wantonly courts adultery; and having once had such intercourse she looks upon her own husband as dung and dirt. Moreover many of their daughters are not given in marriage but are left to serve T'ien-chu. Their daring to deny the conjugal relation is their error **NUMBER FOUR**.

Heaven delights in life, but they delude the women who follow their sect, bathe with them in the same vessel, * * * * and taking the blackened date or the red pill,† they gratify their lusts at will. They even suck the semen of youths, pierce into the brain and marrow, destroy infants, and cruelly maltreat children. Moreover, when one of the sect is about to die, they must needs send a number of their fellow disciples, who go and put out the members of the family, intone prayers and plead for salvation, and while the man still breathes scoop out his eyes and cut out his heart to be used secretly in the manufacture of counterfeit foreign silver; and immediately wrapping the body in silk or cotton cloth hurry it into the coffin. Their daring to deny the common principles of humanity is their error **NUMBER FIVE**.

Their having these five errors is sufficient to implicate them in every kind of evil. These island-barbarians

† The blackened date and the red pill are medicinal compounds which, applied locally, are said to excite and sustain the passions to a most extraordinary degree.

cannot be brought to their senses. For they went to Li Wei Ya Chow (利未亞洲), and Li Wei Ya Chow became subject to them; they went to India, and India joined with them; they went to Japan, and Japan was thrown into confusion by them. Judging from these things, it is evident that their desire to extend their villany is not the matter of a day. Their present course shows the heart of Sz Ma Chou.* Even wayfarers know it. If this sect is finally allowed to spread in China, then this land which for so many thousand years has been noted for its civilization and refinement, will at once be transformed into the abode of naked *K'o ch'ung*, (half man, half reptile) and mermaids, roaming about like flocks of wild or domestic animals. Would not this be exceedingly distressing! Would it not be profoundly distressing! We would quietly suggest that the very best thing at present would be carefully to strengthen the coast defences, to restrain and stop their trading vessels, pluck up their roots, close up their fountain, and destroy their fierce and rebellious natures.

Our sacred dynasty, in the spirit of generous liberality, universal benevolence, and far-reaching favor, did with great pity force itself to make a treaty and not wage continual war against them. But these rebellious barbarians knew no improvement or self-restraint, and forthwith presumed to spread abroad their vile race, and build chapels every where, calling and enticing the people into their assemblies. Every kind of vagabond guilty of death-deserving crimes crowded in among them. Filled with traitors and fugitives from justice, their sect spread daily like a raging flame, and nobody dared to do anything to any of them; such for example, was the

* A noted traitor and usurper who founded the Ch'in Dynasty.

case with the T'ien-chu sect in our place Heng-chow. In the times of Tau Kuang there were there certain hateful vagabonds who quietly duped uninformed and stupid people secretly to accept their religion. At that time the government was fearfully severe, so that this class as yet kept covert and secret, not daring to show themselves to the local literati and people, nor to try their arts upon them. By and by the Yung An rebels arose and there were rumors far and near that the great tribulation (which returns periodically every 3,000 years) was at hand, and that the Heavenly Father and Heavenly Brother were about to come forth into the world. Careful investigation proved that these reports originated in the mouths of this sect. Just then it happened that many matters were pressing, and the severity of the law was somewhat relaxed, and the scoundrels by degrees became violently ferocious. Before this when the priest (*Kiau Chu*) came he wore ordinary clothing, but now he came in a sedan or on horseback; before he preached at night, now in the daytime; before their places of worship were in the little country places, now in the busy cities; formerly their emissaries were low people, now literary men and the official class. Although they were seen to be spreading rapidly they were then regarded only as heretics to be despised. It was not at first suspected that they would ever be and do evil to the present extreme extent.

In the year Yin Tsz of Hien Fung (1852) the Kwang-tung and Kwang-si rebels made an irruption into the borders of Hunan and Hupeh (T'su), and the people of Heng-chow were frightened many times a day, every family residing in the city fled, and those who lived in the country stood with their loads on their backs waiting; but the members of the sect were perfectly calm and quiet. Not only so, they bought up and stored grain at a low price, gathered

together workmen to prepare the ground and lumber (for building), and piled up pine and fir planks like mountains beside the Shih K'ü Examination Hall; and by praying T'ien-chu to avert the great tribulation, they so much the more fanned the flame among the stupid country people. They also exerted an influence for a while by offering higher wages and giving to every common person that joined their sect ten ounces of silver. Those above Hsiu Ts'ai and Kien Seng were paid at the rate at which their grade could be bought (from government). Just then there were Heng-chow people who, having escaped from the rebels and fled back home, fully reported the customs of the rebels, and verily they differed not in the least from those of the T'ien-chu sect; and the sect itself gradually let the same leak out. Thus all at once it became known that the sect was not of the same species with ourselves, and that we Heng-chow people had been unconsciously hugging to our bosoms inevitable dire distress.

We cannot fully ascertain what was the state of the sect in other provinces after this, but in our place, Heng-chow, the queer and startling things about them were like the hairs of the head, hard to count. Let us speak for a little of matters with which the ears and eyes of all are familiar.

From the time the imperial soldiers moved, although all the poorest and most insignificant country places ought to have acted in harmony in searching for and besieging the rebels, the members of this sect never raised a single arm to help. In levies and collections for the support of the army, even of travellers and temporary residents there was not one who did not gladly aid, but the members of this sect never so much as pulled out a single hair to contribute.

Not only so: At the north gate there is a cross street. Grieving at this offense against this object of their reverence, they collected a crowd and destroyed the people's

houses to change the street. The whole street raised a clamor and they mutually held out many days before the affair was dropped.

Again, the sect had a funeral, and a little boy playing in the road happened to scatter dirt in the form of a cross. At once they bound the father and elder brother of the boy. A graduate, Hsiu Fang K'wei, tried to pacify them by exhortation and received a most severe beating. They moreover took the coffin into the house of the little child to bury it there, and not till the neighbors presented them with money and knocked head to them many times, confessing error, were they appeased.

Still further, they sent out people of their party in all directions to sell candy, and opened shops professedly for the purpose of dispensing medicine. Of those who made the mistake of taking their medicine very many children were purged to death, while the grown people were crazed and wished to enter the sect.

Again, the numbers of the sect secretly conducted several of the leading barbarians to the top of the Lai Yen Pagoda at Hia Kwan, whence through a telescope they looked down upon the city and surroundings, and made a map which they took away.

Moreover, there was a culprit, Chang Tau Yung, who, his crimes becoming known, was seized and bound; but as soon as he bolted into the sect, the head barbarian came, and opposed the proceeding, and defended the man so that the magistrate let him go at once, not daring to examine him.

Once more, the sect has several tens of boats that ply throughout the year, which load and carry goods from place to place, making several trips every month. Each boat has on it several hundred wooden casks which are received and discharged at the Shang Shui temple outside the city. These

casks are sealed up very tightly, and there is no knowing what they contain!

A more alarming thing is that last year in the first and second moons, after the treaty stipulations came into force, the number of the sect both men and women, assembled daily by hundreds and thousands in the cathedral, and proclaimed abroad in the streets that on a certain day they would tear down the city temple to erect houses for their co-religionists, and that on another certain day they would remove the tablets from the departmental and district Examination Halls and set up the cross instead. They also circulated reports in every direction that their sect was spreading greatly, that useless Confucianism must be done away with, and that if the people of Heng-chow should oppose them, the head of the sect would surely send soldiers from Kwangtung and Hupeh to punish them. They said moreover that the period of great tribulation was by appointment of T'ien-chu, and that their brethren the long haired rebels were appointed to execute this great tribulation from T'ien-chu; that the Heng-chow people, in that many of them had joined the imperial army, had sinned against heaven, and could not expect happiness, but would assuredly experience the retribution of piercing and butchery.

Just to think, our place Heng-chow is naturally a great centre, connecting above with the two Kwangs, and below with the three great rivers. But now look and hear! If any day, the sect taking advantage of the times should quietly send out their forces, their adherents from Yung Ch'ing and Kwei Ling would cross the hills going north, those from Kiang Nan and Hu Kwang, following the Siang, would come south; and residing here there are also many hundreds and thousands of families connected with the sect, waiting for and assisting them. Their chief would borrow rebel soldiers and heap up

rebel grain. They thus acting in harmony within and without, would there be a possibility of escape for any living soul in Heng-chow? Think too of the wonderful fornication and moral obliquity of the sect, destroying all social relations, and relations of superiority and inferiority, devoid of shame, such as a generation worthy of the sages ought by all means to destroy, and as the law does not pardon.

If after the emperor had made the treaty with them, they had in any reasonable degree restrained themselves, the sect being only a sect, and people still only people (i. e. if they had confined themselves to their religion) what dissatisfaction under the vivifying sun and luminous heavens would there have been with them? We might mutually have remained at peace and had no disturbance. But they contemned our laws, mocked our ancient sages, corrupted our customs, destroyed our social virtues, treated with indignity our mandarins, allured our children and younger brothers, and spied out our cities and suburbs.

We the soldiers and people of Heng-chow fu have eaten its fruit and trod its soil (i. e. lived by the emperor's bounty) for more than two hundred years. The wise have been far-seeing, and have constantly carried about deep in their hearts the sadness of the men of K'i.* And even the stupid who examine only what is at hand, have they no thought for their own persons and families? Should they with their hearts grievously oppressed and unrelieved, walk deliberately into the danger? This was the reason of the rising on the third day of the fourth moon of the present year, and not that we Heng-chow people loved to meddle. Truly the conduct of the sect toward us Heng-chow people, which has been utterly unbearable, has aroused and brought about

* The man of K'i lived constantly in fear of the heavens falling.

this affair. Is it said that we the men of Heng-chow did not on the day of the rising first petition the mandarins? The thing was all of a sudden and we were surprised into rashness. But looking into the Edicts of the Emperor Shi Tsung Hien (we find) our present affair is very like the ancient affair of the times of Yung Ching, and we learn from the newsletters that the people of Yü Chang do not readily submit to the insults of the blackguards of the sect, and our present affair is just what has already taken place in Kiangsi.

Moreover, from the time that we the literati and people of Heng-chow heard of the rebellious barbarians thundering their wrath at the capital, there has not been one possessed of flesh and blood, who has not gnawed pain, drunk acid, slept on brush-wood, and tasted gall. Then again the Yuen Ming Yuen was burned, and the Emperor Hien Fung went north to hunt in Muh-lan, and all along the road all kinds of idle rumors were circulated, while the sect continued to grow fiercer, and their language was out of all bounds, such indeed as the mouths of their class could speak, but which the ears of our people cannot endure to hear.

Their crimes are great, their wickedness extreme. Simply to burn their houses is not enough to cover their sins. Yet now of late we hear the superior mandarins have ordered the local magistrates by all means to adjust their matters, commanding that the chapels that have been destroyed be rebuilt! We the people of Heng-chow on the contrary, having destroyed only one cathedral, that in the Cheu city, while in the country there were seven others that we had not time to reach, only regret that we had not turned over all their dens and nests. If ever the mandarins repair their houses, their fierce flame will increase the more, and they will devour us Heng-chow people like fish and flesh, and there is no knowing what they will do hereafter.

Why, before the sect had made any disturbance the Heng chow people were ill at peace with them, and now after the sect has raised the disturbance, we will never stand together with them on the same earth. Though threatened with a "three footer" (an executioner's sword), we could never bow the head, nor back the ears, nor listen to the commands of the barbarians.

Still another word. The mouth of the people can chew metal (i.e. can do very difficult things) and the united determination of the multitude is as good as a city wall. Therefore these contemptible beings having aroused our righteous wrath, we, heartily adhering to the kingdom of our sovereign, would not only give vent to a little of the hate that will not allow us to stand under the same heaven with them, but would make an eternal end of the distress of being obliged to have them ever near us. Above, (i.e. to the emperor) this will relieve daily and nightly care; below, it will save the peasantry. And if in this matter we seem to have seized authority that does not belong to us, under the circumstances of the case should we not be treated with pity and leniency?

If all the empire wish to fill up the eastern ocean let the crowds take every man his stone; if the southern mountain is to be moved, let "*the three men*" (i.e. men of perseverance and courage) undertake the work. If the great mandarins in every provincial city could examine into the state of their territory, seize upon the appropriate time, rouse the spirit (of the people) and use it to quiet the traitors within and ward off troubles from without, we think that though the long haired rebels are numerous, it is by no means certain their reinforcements would not fail; and though the foreign rebels are strong, it is not sure that they would be able to advance a single step beyond the seaports. If the temporizing policy is adopted, this *non-human species*

will again increase. Those who look only at what is before their eyes, and seek only to enjoy present quiet in their place, forget the trouble that on another day may eat out their navels. Only to speak of our little corner Heng-chow, we have truly the excessive pain of a boil that has been nursed and its agony retained—but think of the whole empire! Are these the best means for securing its permanent peace and continued quiet?

We reverently receive the light that descends from your excellency's happy star, who from the time of your descent from the chariot, (your arrival) have clearly set in order all imperial business and rectified the relations and virtues. We come all together shedding tears of blood, and pray that you our divinely intelligent parent will be our leader and drive out violently the *non-human species*, and preserve (us) the good and virtuous; and digging out this root of anarchy, resuscitate the perfection of doctrine (Confucianism).

Most humbly and timidly presented.

CONCLUSION.

If it is asked whence the name *T'ien-chu* religion; the answer is given in *Chi Fang Wai Ki* (Geography of the world) a book by Giulio Aloni one of their sect. He says Jesus was born in the west in *Ti Lung* (Bethlehem?) of Judea in the second year of Yen Sheu or Ai Ti of the Han Dynasty, that he cast out devils, and healed diseases; that the men of the country were pleased thereat, but that afterwards he was executed and rose from the dead, and his body ascended to heaven, etc., etc. But the truth was, Judas bound him and delivered him to the kingdom of Annas and others,

and his hands and feet were nailed to a cross so that he died. His disciples rushed frantically from the western ocean Ku Li (Calcutta), Ko-r-ti-sz, and Mei-wa-lan to the kingdom of Medina whose king Mohammed revered and kindly treated them. They stopped in the kingdom of T'ien Fang (Arabia Felix). In the time of Ming Ti of the After Han, when Ma-Yiu-Po was in Siam, the disciples in that country begged him to lead them into China, but he would not consent. In the T'ang Dynasty the people of Hwei Heh entered China, and the western men came in with them. T'ai Chung discovered that their mode of reckoning was not correct and drove them back to their own country. During the (remaining) five generations of the T'ang, and during the Sung and Yuen Dynasties, none of them could obtain an entrance into China.

In the days of Chung Ching of the Ming Dynasty the foreigners Matteo Ricci, Adam Schaal, Wang Fung Hsü, Emanuel Diaz, Diego Pantoja and others, some earlier and some later, by their mathematical knowledge crossed the sea to China. All these were connected with the T'ien-chu sect. As at that time wandering rebels disturbed the country, these lices were let alone among the people. And even after the present dynasty was established the three tributary kingdoms were not quieted, and the people of the two Kwangs, who sometimes rebelled and sometimes submitted, but never continued in a settled state, had to be summoned to their allegiance six times. During the minority of the holy ancestor Yiu Hwang Ti, Nan Tun Sau Ch'in having decided to make it peaceful within and troublous without (i. e. to play a double part), his disciple Chang Tsu-pai, under pretense of taking astronomical observations, sent abroad his agents, nominally to preach doctrine, but really to corrupt men's hearts and destroy the virtues and relations. But after the holy ancestor himself assumed the government,

with sudden thundering wrath, he destroyed their chapels, drove out their men, put to death every one that learned the doctrine, and promulgated the* “Edict for suppressing corrupt religions and establishing orthodox doctrine,” so that every family might be instructed. *Then* it was peaceful and quiet for a hundred and some tens of years. Who dared transgress the Imperial Edict?

Now on the extermination of the Canton rebels, and while the Nien Fei are as yet unsuppressed, this sect has demanded permission to erect chapels in every province, and to induce the people to learn their doctrine. Alas! their doctrine is *heresy*, and is it to be learned and practiced? The fact is, our rulers, though in curbing and controlling its spread they have assumed the appearance of indulgence, have not forgotten the intent of the luminous instructions of the Sacred Edict, and the duty of officers and people on the seaboard unquestioningly to obey its directions.

One who has given great attention to the subject has investigated many authorities, and substantiated the facts thus acquired by what he himself has seen and heard, and thus has been produced this truthful record of **CORRUPT DOCTRINES**.

Being distressed lest human virtue be gradually extinguished, he has with flowing tears written this book. He trusts that all who read it will, reverently obeying the Imperial Edict, avoid being ensnared in the toils of this crafty sect, and not voluntarily enter upon vicious paths and be swallowed up in the pit of this pernicious heresy. This I can truly say is the origin and design of this book.

* The heading of the first chapter in this book. See note *in loco*.



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